

crime, in whom the evil principle was present only, as potential being, and whose outward semblance represented the Kingdom of Heaven?" (See the whole article in Aids to Reflection.)

You say (p. 9), "that infants, if they die in unconscious infancy, will go to heaven, whether they have been baptized or not. They are saved by the atoning merits of the death of Christ." So far, I agree with you. And therefore, if I had ever been subjected to the grievous misfortune of having a child die without baptism—thank my gracious Saviour I never [was]—then I could not believe that the unbounded mercies of Christ, through his "full, perfect, and sufficient sacrifice," would, through my carelessness, or willfulness, or delay, or through some unavoidable misfortune, be utterly profitless to the poor unoffending babe. But there would be this difference, to me, between the unbaptized and the baptized; that for the unbaptized dying, I should infer, generally, that the mercy of Christ was too boundless for me to suppose it could be lost. But for the baptized, I should consider that baptism as a personal declaration, as if an angel from heaven, as if the most Holy Redeemer himself stood by the font, and declared that the baptized child, should it die without forfeiting, or before it could forfeit, the grace of salvation, would undoubtedly be saved. See, then, what a difference there is between us, between your denomination and the Pædo-baptists. For the unbaptized we both *infer*, generally, the salvation of the dying infant, but for the baptized *we* have a personal assurance of that salvation, because that condition of which alone the infant is capable, baptism, has been complied with.